responsible for unpleasantness at the breakfast table, have the same message—life was dull and unprofitable until the Groups came along, and then was happy and prosperous. These successive testimonies, so eager, so spontaneous and yet never faltering, create a growing excitement. Each member of the audience recognises himself in one or other of the testifiers; wonders—

Might not I also smile, become self-confident and prosperous,

testify even ? The country gentleman is genial, the mill-worker in his Sunday best, the housewife serene. Thus it might be always—everyone smiling, in Sunday best, untroubled.

The movement has been particularly successful in Scandinavia, South Africa and Switzerland, and is reputed to have found a notable adherent in Frau Himmler, wife of the head of the Gestapo, the German Secret Police. Another notable adherent is Mr. H. W. Austin, the well-known tennis player, who when he came to realise that 'the trouble of the world was selfishness', energetically campaigned for Moral Rearmament,[14] which, like Blake's mental fight waged with arrows of desire, holds out the possibility of being strong and valiant without going to the expense of acquiring arms or running the risks involved in using them. Like moral courage, moral victory, moral anything, Moral Rearmament represents an attempt to reconcile the contrary demands of flesh and spirit by including them in one comprehensive formula. Moral Cannibalism would probably make a strong appeal to cannibals, and Moral Rape to the inmates of lunatic asylums.

Another movement, in essentials of a like nature, is Social Credit, which might perhaps be described as Moral Capitalism. Its founder, Major Douglas, is an Australian; and his proposals

[14] A fellow-countryman of Dr. Buchman, William James, hit on a similar idea when he suggested that what was needed to ensure peace was a 'moral equivalent* of war. The trouble is that war has no moral equivalent, any more than incest has; and if it had a moral equivalent, this would be as deplorable as, if not more deplorable than, war itself. Strip-tease, for instance, might perhaps be regarded as the moral equivalent of, but is scarcely an improvement on, fornication.